CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. III. BOSTON, FRIDAY EVENING, AUGUST 29, 1823. No. 3.

Miscellaneous Selections.

PROSPECTS OF UNITARIANISM.

(Continued from our last.)

After having reviewed the past, and examined the spirit of the age, we were next to inquire what encouragements we may hope for from the concurring tendencies of sects, and from the character of our doctrine itself.

[redacted]nt fact, which has been never [redacted] attended to, will, at a single glance, convince the reader, that we have solid groundwork for the above sanguine speculations. The fact alluded to is, that substantial Unitarianism at this moment exists, in a greater or less degree of development, in the faith of every denomination of Christians. There is a Unity of God for which they all as strenuously contend as for his Trinity; there is a certain inferiority of Christ to the Father, which mingles among all their instructions, as does his equality to the Father; nay, even his independent human nature is as often presented by orthodox preachers to the contemplation of their hearers, as is his divinity. The force of motives, and the authority of all the sanctions of revelation, which are the grand and sacred moral instruments of Unitarian exhortation, continue, in spite of the marvellous inconsistency, to be urged by many Trinitarian advocates of absolute election and vicarious atonement. And so of every other doctrine which contributes to form the substance of our faith. The perfect statute, we maintain, exists beneath every block, however uncouth, and repulsive, or however overloaded, beautiful, and disguised, which the differing imaginations of Christians have caught hold of and worshipped as the form of truth. We hint this, by the way as one justification of our alleged want of sectarian zeal. We insist that simple Unitarianism is every where preached, except when a few lovers of mystery, metaphysics, abstraction, and barren system, succeed either in exciting the public mind, or in harrowing their religious teachers into what has been so sadly miscalled doctrinal preaching. Unitarian incense involuntarily ascends from every altar where sincere Christianity ministers, and it is not ours to assert, that it may not be almost as acceptable to the Deity as if it were pure and unmixed.

But thus, then, at least the foundation is already laid for us; the seed is sown; or rather let us say, the complete edifice, the entire tree is standing, waiting for the scaffolding to be torn away, for the excrescencies to be lopped off. It is this which gives us the unmatched advantage over all opposing sects. Unitarianism certainly lies at the heart of their creeds; Trinitarianism has no sort of connection with ours. Why should they not exhibit more zeal than we, since it is so much easier for us to pry an error off from their minds, than for them to nail it on ours? Their exertions for sectarian success must be incessant and unwearied, ours for the spread of truth may almost be quiescent.

It is up-hill work with them; we are moving onward by an instinctive impetus. Where they count one *convert* from us, we number a *church* brought over from them; for this is now about the true and settled ratio of the matter.—They feel and know that every word said against our belief, is uttered against something which exists somewhere in the gospel, and is so much played into the hands of infidels; and *this* is the conscious secret of much of that fear, clamour mystery, bustle, personality, jealousy, and despair, which, treading argument under foot, unite in producing on their side a convulsive and often not contemptible opposition. The very worst that can be said of us, on the supposition that we are wrong, is that we come short of the whole truth; but if they are wrong, it is manifest that their error is positive, and infinitely monstrous. Such are our overwhelming advantages, intrinsic in the very nature of the question, on which the two leading divisions of Christians are at issue.

Therefore, the fences and fortifications of orthodox principles, which, as if under an apprehension of the process we have been anticipating, it is now so much the fashion to erect, do not in the least appal us. Time has as little respect for creeds and subscriptions, as for the edifices in which they are recited. With regard to the Church of England, her orthodoxy depends pretty much on the will of the king, and of parliament assembled. The power is in his hand of calling together a convocation, which might by one decree change the whole colour and texture of that church. In our own own country, the same convention which left the Episcopal church here at liberty to introduce or not into its liturgy the "descent of Christ into hell," have still the power to exclude from it the dogma of his deification. We have much hope hereafter in that same general convention. The General Assembly of Presbyterians is at peace and harmony in itself,—a decided symptom of Unitarian tendencies; the two great connexions of Presbyterianism are effecting a reunion, which so far also indirectly argues well for our cause. Let but the spirit of bigotry in any shape go down, and the path is so much cleared for the advance of liberality. Neither does the subscription at Andover, every five years renewed, appal us. If the wealth and resources of that inststiution are so locked up, that they cannot be applied to the revolving exigencies of truth, religion, and free inquiry, the new demands of society will bye and bye easily create their own supplies.

Amid the reasonable visions which we thus love to indulge, respecting the prevalence of right theological views, we are by no means so sanguine as to expect a general uniformity in exterior modes of worship. Should the world be ever completely Unitarianized, there may still prevail different sects, of subordinate opinions, as various as the colours of the rainbow.—We hope even in our own day, to see Unitarian Methodists, arranging themselves into classes, and watching over each other's moral and spiritual welfare with a profitable zeal. Is not this possible without those lamentable peculiarities which almost seem to reduce the religion of the followers of Wesley into an animal and muscular concern? In England, there is already an abundance of Unitarian Baptists, in the most flourishing state, who perpetuate among themselves the innocent custom of what some think to be the exact mode in which the Saviour was baptized. They find too, that they can easily enjoy the satisfaction of existing as a separate sect, without setting up that last inner sanction of bigotry, denominated close communion. The Washington Columbia College has adopted Campbell's Gospels and Dissertations as a text book in their theological department. What a wedge for liberality! The German Lutheran Churches have only to continue employing the Liturgy of their Evangelical Synod of New York, and it is all we ask of them. Why may there not be Unitarian Episcopalians, with expurgated liturgies, content with only asserting the *expediency* of their ecclesiastical polity, which is no more commanded in Scripture than is the wearing of sandals, or baptism in fresh water? They might likewise continue to be firm and true Episcopalians, without maintaining at this enlightened era the superstitious notion of a *tactual* communication of spiritual authority, through a long pastoral chain, that has been sometimes broken, sometimes doubled, often confused, and often composed of links, unholy, murderous, adulterous. Why can there not be Unitarian Catholics, acknowledging the spiritual jurisdiction of a Unitarian bishop of Rome, and wearing the most beautiful gowns, but paying their adorations to their *Creator* alone, and allowing salvation to be possible without their own pale? And why can we not conceive of a kind of Unitarian Calvinists, handling, if they choose, the inexplicable metaphysics of heaven, and reducing it, by way of exercising the mind, into creeds and systems, but not daring the attempt of bringing it down to be applied by themselves, to human, practical, familiar affairs? In the mean time, they might safely take their opinions of the divine nature from Calvin's own explanations and reservations on the subject of the Trinity, or as we should rather prefer, from Professor Stuart, who at present absolutely denies that there are internal distinctions of any kind in the deity.

Now all these shades and variations might be pardonable and even useful. Every man might have the subordinate stimulus of acting and living for the honour of his own peculiar denomination, but at the same time of harmonizing with all other denominations in cherishing the belief of the strict unity of God, and treating his fellow creatures as God's childen. That such a happy state of things may yet come round, we are surely encouraged to hope from the circumstance, that the most discordant and heterogenous sects do really unite at present in the common object of misunderstanding, condemning, and vilifying Unitarians.

BRIEF HINTS TO PARENTS.

Punishments.—Corporal punishment should be the last resort; never used, except for an atrocious crime, or a smaller one obstinately persisted in. And, to render it efficacious, or rather to prevent its becoming a dangerous evil, it should be administered with perfect serenity of temper, and affection towards the offender.

Every kind of punishment that may terrify the imagination, ought to be strictly guarded against. The dark closet is one of that kind. Severe reproaches, rough handling, and the hasty slap, if they do not much terrify, lessen right authority, and injure the temper of a child.

Children should not be punished for mere accidents; but mildly warned against similar carelessness in future. And yet some people show much greater displeasure with a child for accidentally breaking a piece of china, or tearing its clothes, than for telling an untruth. Here the lesser is preferred to the greater, and the primary object of education is lost sight of.

When a child has been punished in any way, he should be restored to favor as soon as possible; and, when he has received forgiveness, treated as if nothing had happened. He may be affectionately reminded of his fault in private, as a warning for the future; but to upbraid him with it, especially in the presence of others, is a breach of honour, and a great unkindness.—Under any circumstance, to reproach children in company, is useless, and often injurious as well as painful to them; and is generally done from irritability of temper, with little to their profit. To have the name of a naughty child, may produce so disheartening an effect on the mind, that the ill consequences may be felt to its great disadvantage.

SUNDAY SCHOOL.

We have just perused w th the highest satisfaction an Address delivered before the teachers of the Sunday School, some time since established in the South Parish (Rev. Mr Parker's,) of Portsmouth, N. H. It was our intention to have given some extracts from it, but it is throughout so good, that we think we cannot do our readers a better service than by giving it entire; which we propose to do in parts, in three different numbers of the paper.

In compliance with your request, I appear before you this evening, to recall your attention to the important duties, in which you are engaged. I come not to offer advice, or to prescribe a course for your direction; but, as one of your own number, to collect the results of your past experience, and to bring together a few plain principles, upon which you have hitherto acted, and to which, much of your success may justly be ascribed. I come to impress my own mind, as well as yours, with a sense of the importance of our employment; and to enkindle some new zeal, awaken some new energy, by bringing to view the mighty effects which may result from successful perseverance. We are fellow-labourers in the cause of human improvement; and whatever may be the result of our efforts, we are at least engaged in a cause of the highest dignity and the deepest interest.

To understand clearly the nature of our duties, nothing more is necessary than to place distinctly before us the object to be attained. And what is that object? Is it not to lay the foundation of a religious character? Is it not to teach children to consider God, as the supreme good, to look to his favor as the only source of pure happiness, to regard him as their best friend, and to rejoice in the continual proofs of his love? But God is invisible, and children are engrossed with the perceptions of their senses: God dwells in the heavens, and is to their apprehensions, a Being afar off, while they are attached only to present objects.—They soon forget their parents and friends when absent only a few weeks, or months, and how can they have God in all their thoughts? God is a Being of infinite power and majesty; they hear his voice in the thunder, and they are compelled to feel his presence in the violence of the storm; and how can they love him whose image only brings terror and dismay? These considerations show our difficulties, as well as our duties.

In commencing the religious education of a child, our first object should be to *awaken his attention;* till this be effected, all other labours are useless. The ground must be prepared—the soil must be stirred up and loosened—before the seed can be cast in with any hope of vegetation. While the mind of a child is sluggish and inert—while his thoughts are roving and unfixed—we can do nothing, we can say nothing, that will make any permanent impression. And here lies the grand difficulty of our employment, as we have all experienced. How then is the mind of a child to be excited? What instruments within our reach are of sufficient force to break the clod and lay it open to the sun?—An attentive observation of the habits of children in the intercourse of common life will probably suggest an answer. Children are always engaged in the pursuits and occupations of men. They delight to watch their parents in their daily employments, and to imitate their labours. One great cause of the repugnance which children generally feel to schools and learning, is that schools and learning are for children only. Men and women are engaged in active employments; and while children are at school, a broad line of distinction is drawn between them and the community. Hence, they are impatient of instruction. They long to pass over the line, and to mingle in the cares and pursuits that engage the attention of those who are above them.—This principle of imitation we may turn to good account. *We must be in earnest ourselves.* The pursuit of religious knowledge, and the acquisition of religious habits must be a part of our daily employments. *We* must strive and labour, if we would prompt *them* to exertion. If in all that we say and do, we show a deep conviction of the importance of religion, they will gradually learn to think it important. But our religion must not be a languid repetition of serious thoughts and solemn phrases. Children judge more from the eye and the tone of voice, than from the words. If we do not feel ourselves, we can never make them feel.

But, happily for us, the principle of imitation is not the only one, to which we can resort for this important purpose. Children are naturally eager for knowledge. This is apparent from their inquistive habits and their restless curiosity. When they turn with disgust from their books, it is not knowledge that they dislike, but the form under which it is presented. They dislike the labour of acquiring it. A book brings with it no excitement; and they have not yet acquired the power of voluntary attention.—Curiosity, then, is a powerful instrument in our hands. And is there nothing we can communicate of God and his moral government—of mankind, their past history and present condition—of the human soul, its nature, powers, and capacities, its origin and destination—of that unseen world, to which we are hastening—of the spirits of "the just made perfect," who surround the throne of God, and of those angelic beings, who are sent forth to minister to the heirs of salvation—is there nothing in all this, which we can convey in simple language, and adapt to the capacity of children? And is there nothing in all this to excite wonder, and delight, and admiration? Surely, with the bible in our hands, we can be at no loss for subjects of conversation that shall at once allure and stimulate the minds of children. And this is the *first* object; for we must develop their faculties, before we can impress their hearts. We must talk to them; excite them; encourage them to talk in return; lead them to spread open their minds before us, and state all their difficulties, and doubts, and indistinct apprehensions. Much labor is thrown away in the business of instruction, for want of knowledge of the precise state of the pupil's mind. Many an anxious hour has been spent, and many a lesson given in vain, because the child has misunderstood a single word, or phrase of the teacher, or has previously acquired some unfortunate prejudice, inconsistent with the instruction we are endeavouring to give. The mind of a child is not passive. We cannot pour in knowledge, and leave it there without further trouble. If we do not excite it to action, and lead it to labour with us, it will certainly oppose us. But this latent obstacle we cannot discover, without a very familiar intercourse, or a careful cross-examination. The instruction we give must be put in a variety of forms, and the child encouraged to return it to us in his own language, that we may be certain of having made the impression we intended to make.

But for this purpose, another object must be effected. We must *win the affection of the child;* we must acquire his confidence. Instruction must come with the smile of friendship, not the sternness of authority. I do not mean that decorum and dignity should not be preserved; that order should not be enforced; that improper familiarities should not be repressed; for all this is consistent with the most perfect confidence and love; but the child should feel that he is under the control of a friend;—he should be persuaded that you take an interest in his welfare; that you are anxious for his improvement; that you are affectionately, and zealously, and perseveringly labouring for his benefit. As soon as you have produced this conviction, your point is gained. Children are naturally open and confiding; and they will scarcely attempt to conceal their thoughts and emotions from those whom they thus know to be their friends.

If you have been so happy as to succeed thus far,—if you have excited the attention and gained the confidence of your pupil, the way is prepared for direct religious instruction. I do not mean that no religious instruction should be given, till you are certain that the mind is awakened, and the affections won: but I mean that no direct religious instruction can be given with much success, till these objects are effected; and therefore that our whole exertions should, at first, be directed to the attainment of these objects.

The essential principles of Christianity are few, plain, and simple. It was the peculiar blessing of the poor, in the time of our Saviour, that to them the gospel was preached. It therefore contained nothing beyond their apprehension. They were not perplexed with metaphysical subtleties, and nice distinctions, and elaborate creeds. They were taught their duties in plain precepts or engaging parables; and the sanctions of religion, the rewards and punishments annexed to the performance or neglect of their duties, were placed before them, under striking figures indeed, but in a manner too plain to be misunderstood. The Bible no where contains a *system* of faith or of duties. No one of the inspired writers has taken occasion to draw up a creed, or present a summary of christian truth. Our Saviour and his apostles gave their instructions adapted always to the circumstances and character, and even the local situation of those whom they addressed. They constantly took advantage of present objects and passing events, to associate religious truth with the common affairs of life. It was the fowls of the air and the lillies of the field that were to inspire confidence in God; it was the well of Samaria under a sultry sky that suggested the Fountain of living waters, "of which, whosoever drinketh shall never thirst;" it was the Isthmian games that were to teach the Corinthians the value of preserving energy. Moral truth, that is thus associated with natural objects, or with human actions of frequent recurrence, is rarely forgotten. It becomes a subject of daily thought, and is wrought into the very texture of the mind. It should therefore be our aim in the instruction we give to children, to imitate our own great Instructer. We should teach *them* as *he* has taught us.

APHORISMS.

The profane swearer sins for nothing, upon no temptation, for no credit; unless it be a credit, not to be believed.

it is better for us that there should be difference of judgment, if we keep charity; but it is most unmanly to quarrel, because we differ.

Though the speaker be a fool, the hearer should be a wise man.

FIRST CHURCH IN NEW-ENGLAND.

(Continued from our last.)

In 1638 the church used many endeavours to obtain Mr Charles Chauncy, a very learned and godly man, to be a colleague with Mr Reyner; the one to officiate as teacher, the other as pastor, according to the distinction used in those days,* founded upon Eph. iv. 11; but which the generality of the churches since suppose to be synonymous phrases, or to indicate the same office. Mr Chauncy accordingly came and preached with them the most part of three years, but declined settling, the church and he being of a different mind about the mode of baptism, which he held ought only to be by *dipping or plunging the whole body under water.* Much pains were taken to remove his scruples, several ministers conferring with him and writing to him upon that head, but without success. And at last the church, being loth to lose a man of such eminency, conceded so far as to offer, in case he would settle, to suffer him to practise according to his persuasion, by administering the ordinance in that manner to such as desired it either for themselves or infants, provided he could peaceably suffer Mr Reyner to baptize according to the mode in general use, when it was requested; so as there might be no disturbance in the church about the matter. But he did not see light to comply. So that there was a necessity of parting. He went from hence to Scituate, where he for some time remained a minister to the church there, and was afterwards elected president of the college.

Some time after this, (about the year 1643, 1644) many having left the town by reason of the straitness and barrenness of the place and their finding better accommodations elsewhere, and sundry others, still upon every occasion, desiring their dismissions, the church began seriously to think whether it were net better jointly to remove to some other place, than to be thus weakened and as it were insensibly dissolved. Many meetings and much consultation were held about the premises, and there was a great diversity of sentiments; some were still for staying together in this place, saying that they might live here well enough, if they would be content with their condition, and that it was not for want or necessity so much that they proposed a removal, as to enrich themselves; others were resolute upon removal, and declared that if the whole church would not go, they would go by themselves. So that at last to prevent a dissolution, a remove was universally agreed to, if a fit place could be found that might more conveniently and comfortably receive the whole with such accessions of others as might come to them for their better strength and subsistence. And sundry places being propounded, and among others Nauset, near Cape Cod, which had been superficially viewed, they fixed upon this last; and sent a number for further discovery, and also to make a purchase from the natives, who upon better view found the place too strait for their purpose, not being sufficient to accommodate the whole church for the present, much less to leave room for further addition or increase; besides, its situation was too much on the outside of the country, remote from all society, and wholly unfit to be the metropolis of the government; however they thought proper to purchase the place of the Indians. The committee returning with this report, the church changed their resolution; but such as were before resolved upon removal, took advantage of the general agreement above specified, and went on notwithstanding; neither could the rest hinder them, they having made some beginning and agreeing to pay for the whole purchase, which was made in the church's name; and thus was this poor church (say the records) left like an ancient mother grown old and forsaken of her children, though not in their affections, yet in regard to their bodily presence and personal helpfulness; her ancient members being most of them worn away by death, and these of latter times being like children translated into other families, and she like a widow left only to trust in God; thus she that had made many rich, became herself poor. The principal members that then removed were the Hon. Th. Prince, afterwards governor, deacon John Doane, with several others of the church who were very desirable, and they became a body of themselves distinct from the church of Plymouth, and settled at said Nauset, by them called Eastham.—This was the third church that sprang from that of Plymouth.

* The teacher according to them was chiefly to explain doctrines; the pastor to enforce them with suitable counsels and exhortations.

WOMAN.

The good government of families leads to the comfort of communities and the welfare of states. Of every domestic circle woman is the centre. Home, that scene of purest, dearest joy, home is the empire of woman. There she plans, directs, and performs, the acknowledged source of dignity and felicity. Where female virtue is most pure, female sense most improved, female deportment most correct, there is most propriety of social manners. The early years of childhood, the most precious years of life and opening season, are confined to woman's superintendence; she may therefore be presumed to lay the foundation of all the virtue and all the wisdom that enrich the world.—*Literary Gaz.*

The wisdom of actions is better than the wisdom of words; for in the moral as in the vegetable kingdom, one may plant and another may water; but it is the light and warmth of living energy, which, like the brighter ray of heaven, can alone give the increase.

Mrs Morton.

Christian Register.

BOSTON, FRIDAY EVENING, AUGUST 29, 1823.

Sunday Schools.

We have rarely introduced much into our columns in relation to Sunday Schools, because there are but few within our knowledge, that are conducted in a manner that satisfied us that they are, on the whole, of use to the community. There seems to be too much evidence, that very many of these schools in our cities and villages are only the engines of party; and so long as they are conducted in a manner that leaves them open to this imputation, so long we shall feel that they are, at least, of doubtful utility. This objection, however, is felt, not against Sunday schools, as they *might be*, but as they *are*, in too many instances; for we are convinced, that under proper management they might be made, especially in cities and populous villages, a great means of good. We know of a number of such schools, that are conducted in a manner which renders them truly a blessing to the community. Nothing of a party or sectarian character is admitted, and the great object of the instructions is not so much to carry their pupils through the mechanical operation of repeating sentences, as to store their minds with new and valuable ideas,—to enlarge and improve their understandings, and influence their hearts.

There are some such schools in this city; but the one that has attained the highest perfection is probably one which was established some time time since, in the South parish in Portsmouth, N. H. (Rev. Mr Parker's.) The following account of the origin, general management, and progress of this school is from the appendix to an address lately delivered before the teachers of the school:

"The South parish Sunday school was established in May 1818. A society was formed by several members of the parish for that purpose, and a subscription was opened to defray the necessary expenses of the school. As it was considered at first as a mere experiment, no pains were taken to procure the attendance of children. It was merely announced from the pulpit that a school was opened for such children as chose to resort there for instruction, and those who attended were requested to mention it to their companions. On the second Sabbath 140 children repaired to the school, a large number of whom were precisely of that class and character, which most required religious instruction and the discipline of a school. This success was entirely unexpected; but it has continued without interruption to the present time. At the close of the last year, 220 children belonged to the school; viz. 126 girls and 94 boys; and 141 had attended through the year. The present attendance is still greater, there being frequently from 170 to 180 children at school. The school is under the care of 17 ladies and 13 gentlemen, besides several of the older children, who are employed as assistant teachers, or are entrusted with a small class under the inspection and control of a regular teacher.

"The attention of the teachers was first directed to the forming of habits of order and decorum among the children at school, and in places of public worship. It was considered that religious instruction would have small chance of success amidst rudeness and insubordination. At school they have been entirely successful; and at meeting it is found that a larger number of children are present than formerly, and that much less exertion is necessary to preserve order and attention among them during the time of public worship.

"No precise course of instruction is prescribed in the school, as it is well understood that the improvement of the child depends very much upon the personal communications of the teacher, which must of course be continually varied. A few general rules, however, have been adopted, which have been framed with the advice and consent of a majority of the teachers.

"When a new scholar enters the school, he is examined by the superintendant, and placed in such a class as is best adapted to his acquirements and wants. It is the first endeavour of the instructer to impress upon the mind a sense of dependence upon God, and of accountableness to him, and a deep reverence for his character and name. The first lessons therefore relate to the duty of *prayer*. Every child is taught some appropriate form of address to the Deity, and is instructed to pray habitually and reverently.—He is then taught the *Commandments*,—*Watts' shorter catechism*,—and the *Hymns for Infant Minds*. These are followed by *Watts' Historical catechism*, and *lessons from the New Testament*. In selections from the Testament, the lessons are always short, and the plainest and most practical parts are preferred. A considerable number of the children are exercised in *Cummings' Scripture Questions*; and two classes have been instructed from *Porteus' Evidences*, and *Watts' Improvement of the Mind*. *Mason on Self Knowledge* and *Paley's Natural Theology* have been occasionally used.

"At the end of a quarter, some small reward is given to every child, who has been punctual in his attendance, and who has not forfeited his title to it by misbehaviour; and a certificate of good conduct, or larger reward, is given to those who have distinguished themselves. Nothing more has been found necessary to preserve the discipline of the school. No corporal punishment has ever been inflicted or threatened.

"The success of the school—and with gratitude to the Supreme Being it must be acknowledged that its success has been greater than common—is to be ascribed to the persevering use of judicious means. No sudden changes, or flashes of brilliant success were expected or desired. Whatever is most permanent and valuable is of slow growth. And in the quiet progress of moral and intellectual improvement, the friends of the school have seen enough to gladden their hearts, and to excite their gratitude to Him, from whom cometh down every good and perfect gift."

The success of this school has undoubtedly arisen partly from the judiciousness of the original plan, but more from the superior qualifications of the *teachers*. What the qualifications of some of these teachers are, our readers can judge from the Address, (a part of which will be found on our first page,) delivered before them by one of their number. When such men generally become interested, deeply and actively interested, for the moral welfare of our youth, well may we congratulate ourselves on the happy prospects of our rising community.

The July number of the Missionary Herald contains a long extract from the Journal of the Rev. Mr Poor, one of the American missionaries on the island of Ceylon. In this extract we have the following very extraordinary statement and confession, of Mr Poor, relative to the effect and success of the preaching of the missionaries:

"When I open a new school, or commence preaching in a village, many persons will, for a few times come to hear what I have to say. But soon they become weary of attending, and either oppose the truth, or entirely disregard it. We are greatly in danger of being led astray by appearances in judging of the disposition of the people to receive the gospel. We find it to be almost universally the case, that as soon as they understand the cardinal doctrines of Christianity—the *doctrines of the cross*—they most heartily despise them."

We are told that as soon as the natives "understand the cardinal doctrines of Christianity —*the doctrines of the cross*—they most heartily despise them." Now we apprehend that if the exact truth could be known, it would be found that it is not the genuine doctrines of Christianity that they so "heartily despise," but only the false and indefensible doctrines which the missionaries present them instead of Christianity. It is what Mr Poor calls the *doctrines of the cross*, that they despise. But what are the doctrines of the cross, as explained by Calvinists generally? They are the doctrine of total depravity and the utter worthlessness of human virtue,—the doctrine of decrees, of substituted righteousness, and of unconditional election and reprobation. And is it strange that an unsophisticated mind should despise and reject such doctrines? To us it surely is not. It would be a far greater subject of surprise to learn that these idolaters accept, and pretend to believe, these doctrines, than it is to learn that they reject and despise them. The very circumstance of their open rejection of them gives us a higher opinion of their discernment and honesty. The Calvinist pretends, indeed, that this rejection of what he calls the "cardinal doctrines of Christianity," arises from the natural enmity of the heart to the truth. But we contend that it arises from no such cause,—but chiefly from the inconsistency and falsehood of the doctrines presented them. For though the minds of the heathen may be full of prejudice on some points, and may obstinately cling to their previous belief, yet as it regards the truth or falsehood of many of the doctrines presented them as christianity, by the Calvinistic missionaries, we not only think them entirely competent to decide, but that they are much more likely to judge and decide impartially and correctly than the missionaries themselves, because they come to the consideration of the subjects with minds comparatively unperverted, *i. e.* with no previous bias either for or against these doctrines. It certainly seems to us that the free and undisguised expression of the opinion of men of plain common sense, to whom these doctrines are new, should be allowed much influence in guiding our decisions relative to their truth or falsehood. Having for a long time been convinced, that the Calvinistic doctrines generally are false, we are so far from being surprized that the unchristianized population of India should reject them, that it is only what we have expected.—Our greatest subject of surprise is that this uniform rejection of their doctrines, by the heathen does not lead the missionaries to suspect the correctness of their own creeds, and induce them sometimes to inquire and to make the experiment, whether christianity presented in a more simple and intelligible form, and stripped of all that is metaphysical and speculative in their former mode of inculcating it, would not be more readily accepted by those on whom it is urged, and be rendered an effectual instrument in enlightening and reforming them.

For ourselves, we have long entertained the opinion, and we have seen yet no good reason to relinquish it, that if Christianity were presented now to the heathen in all the purity and simplicity with which it was preached by Jesus Christ and his apostles, that there would be few who would long resist its divine power. Not that we should expect it to be carried forward in a manner any thing like a miraculous process, but that its progress would be striking and palpable.

An article from the Boston Recorder is going the rounds of the religious newspapers, in which it is stated that the "revival in Boston and Charlestown continues, notwithstanding the unfavourable season of the year," &c. Now, though we are by no means disposed to speak lightly of revivals of religion, yet it seems to us perfectly proper and pertinent to inquire of the writer of that article, by what rule it is ascertained which season of the year is most favourable to the operations of the Divine Spirit, to whose influence the revival is entirely attributed.

New Church.

Our readers will notice with pleasure, by an advertisement on our next page, that a new Congregational Church is about to be erected in this city. It is to be situated, we understand, near the northerly part of Chambers street. In consequence of the great difficulty of obtaining pews in the Rev. Dr Lowell's church, and the rapid increase of that part of the city, several friends of liberal christianity, belonging to various religious societies, were induced to take the lead in the erection of a new church in the westerly part of the city. The subscription was soon filled up, and a sufficient sum is raised to erect a commodious and neat edifice. It is not intended, we understand, to erect a costly and splendid church, but one which, for judicious economy and chaste design, shall answer the wants, whilst it gratifies the improving taste of the community.

The Rev. Dr Channing, who has been journeying in Europe for the benefit of his health, for upwards of a year past, arrived at this city, in the Amethyst, on Friday evening last. We are happy to learn that his health is considerably improved.

RELIGIOUS INTELLIGENCE.

Bible Societies.

The first Bible Society that was established in christendom was the "British and Foreign," in March 1804. The whole number of similar societies established since that time is supposed to be upwards of 2000. Italy, Spain, and Portugal are the only countries in Europe, in which these benevolent institutions have not been formed. They have been formed also in various parts both of Asia and Africa, particularly in the islands of the East, and also in the islands of the South Sea. They are found also in various parts of the American continent; in the United States in particular, they are numerous and increasing.

Catholic Clergy.

The government of Mexico has issued a proclamation to the clergy forbidding them to introduce political topics into their public discourses. The clergy, it seems, have been exciting the minds of the people against the liberal system and in favour of despotism. They have pursued the same course in old Spain.

The bishopric of Calcutta has lately been filled by the appointment of the Rev. Reginald Heber. Bishop Heber is said to be friendly to the British and Foreign Bible Society, and the missionary societies. It is expected that three missionaries will be sent out in company with him, by the Church Missionary Society. This society has placed £1000 at the disposal of the bishop, for the benefit of the college lately established in the bishopric.

A fourth Baptist church has lately been established in Providence, R. I. under the care of Rev. Zalmon Tobey.

It is stated in a late number of the London Missionary Register, that a proposition for an Ecclesiastical Establishment in the West Indies, similar to the one recently made in India, is about to be presented to the British Parliament

LITERARY AND SCIENTIFIC INTELLIGENCE.

The London Literary Gazette contains a review of Lord Byron's new poem. It is entitled *The Island, or Christian and his Comrades*, and comprises a narrative in verse of the mutiny on board the Bounty, in April 1789, and of the adventures of the mutineers in the South Sea Islands. The materials are drawn from Capt. Bligh's narrative, and from the several accounts of the Tonga Islands. The poem is said by the Reviewer, to display neither the genius, nor the profligacy of the author, and to be "a piece which, wanting the vigor of his younger muse, and exhibiting great carelessness in every page, will be read with satisfaction as emanating from him, though from any unknown hand, it would hardly have attracted any notice, far less have excited any sensation."

The author of the American novel, entitled *The Wilderness*, has prepared a new work for the press, to be called *The Spectre of the Forest, or Annals of the Housatonick, a New-England romance.*

A new novel, entitled *The Vale of Mexico*, by a citizen of that country, is in press.

NATIVE MINERALS.—The Detroit Gazette contains an extract of a letter from a gentleman at Mackinaw, which states that Mr Schoolcraft was at Saut St Marie, and had "obtained through the Indians, from the east fork, of the 'Tenaugou river, the hardest mass (except one) of native copper which he had ever seen. It weighs forty-two pounds avoirdupois. On examining it critically, he discovered in several parts of it points of *native silver*. This is the first native silver found in this region." The letter adds, that "a vein of *copper ore* has been discovered on the south shore of Lake Superior, on a point of land just at the water's edge. It is reported to be extensive. Mr Schoolcraft has in his possession many specimens of this ore; and the same kind is stated by Professor Cleaveland to yield seventy-five per cent."

The friends of HARVARD UNIVERSITY will he happy to learn that the library of D. B. Warden Esq. former American consul at Paris, has lately been purchased and presented to that institution, and is now safely arrived here. It consists of about 1300 volumes, chiefly on American history, and a collection of 800 choice maps, illustrative of the same. The gentleman who has thus evinced his generous regard to public improvement, his love of good learning, and his attachment to our ancient University is Mr Samuel A. Eliot, of Boston, who is now abroad.

This addition to the University Library makes it by far the richest in the country, in the department of American antiquities and history. The Ebeling collection, which was presented to the University a few years since by the Hon. Israel Thorndike, was considered the most complete in this branch of history, which had ever been brought together, but it was formed with reference to the whole continent, and therefore might naturally be expected to want many works which would be found in a collection like that of Mr Warden, intended particularly for North America. These two collections united leave very few important deficiencies to be filled.—Benefactions like these afford reason to hope, that the day is not very distant, when all the departments of the library of our neighbouring University will be as complete as that of American history now is.

It is now but little more than eighty years, since the public spirited Munchausen laid the foundation of the present matchless library at Gottingen, by emptying his own shelves to fill those of the then newly established university; and it was but a century or two earlier, that the illustrious coadjutor of the Medicis, Niccolo Niccoli, made that will which called forth the following tribute of commendation from his classical eulogist:—O præclarissum omnium, quem unquam condita sunt! quo non unum aliquem aut alterum sed tum Græcas tum Latinas musas hujus preciosisimi thesauri reliquit haeredes.

Bost. Daily Adv.

The last number of the Edinburgh Philosophical Journal, contains the following notice of the second American edition of Professor Cleaveland's Mineralogy and Geology:

"We have just received the second edition of this excellent work. It abounds in new and valuable information; and is equally distinguished with the former edition, for the accuracy of its descriptions, the fulness of its details, and the judiciousness of its views."

The annual exhibition at Exeter Academy took place on Thursday, after an examination of the several classes, which was commenced on the preceding day. The original performances were of a superior merit; and the style of speaking quite as good as at any of our Colleges. It gives us pleasure to state that the pupils at this valuable institution were never in a higher state of improvement and discipline.

Portsmouth Jour.

PROGRESS OF SCIENCE.—A French Journal recapitulates, as follows, the advantages derived to science by the late British voyages of discovery in the Arctic Seas: 1. That the continent of America is not so extensive as has been commonly supposed, towards the North Pole. 2. That its northern coasts, though at present inaccessible, lie under parallels less elevated than those of the Asiatic coasts in general, and exceed only by a few degrees the latitudes of the North of Europe. 3. That Baffin's Bay as it is called, is not properly a bay, but forms a part of the Arctic ocean, communicating with it by Lancaster strait. 4. That Greenland is not conjoined with the Arctic countries of North-America, but forms an immense island, or rather a sixth continent (Australasia being the fifth) from the extremity of the great head land which it projects, between Europe and America, to new Siberia, which appears to be its farthest limits. 5. That admitting this, it must be frozen land, and not the Hyperborean ocean, which fills the 80th degree of latitude and the North Pole. 6. That combining the result of the Polar expeditions with Russian discoveries, there is reason to conclude, that this Arctic continent has been originally subject to the same geological laws as the other great divisions of the globe: its configuration, it would appear, is similar; its greatest breadth being in the northern part, as in the five other continents. One advantage to navigation has already resulted from certain passages discovered by Capt. Parry; the whale fishermen have ventured as far as Lancaster straits, having returned with rich cargoes.

It is estimated that there are about 10,000 steam-engines to operation in Great Britain, averaging each the power of 20 horses. Estimating the work of one horse equal to six men, the acting powers of those engines will be equal to 1,200,000 men.

GENERAL INTELLIGENCE.

COMMENCEMENT.—The commencement at the University, was celebrated on Wednesday, in the usual manner. The Governor, Lieut. Governor, the members of the Council and Senate, together with other officers of the government, and a number of distinguished strangers were present on the occasion. The character of the performances was considered quite equal, and by some superior to what it has been on former occasions. We do not esteem it all improper to say, that among many well written and well delivered pieces, there was one which, for propriety, energy, and good taste, was universally felt to be amongst our best specimens of oratory. The following is the order of exercises, with the names of the performers and the graduates:

Order of Exercises.

1. A salutatory Oration in latin, by S.H. Stearns, of Bedford.
2. A Conference—"The comparative importance to the American Union, of the eastern, middle, southern, and western states." By J. Bachelder, of Reading, W. B. Davis, of Sandwich; C. Perry, of Worcester, and S. Wells, of Salem.
3. A philosophical Discussion—"The influence of imagination on human character and happiness." By T. Gray, of Roxbury, and P. M. Kollock, of Savannah.
4. A forensic disputation—"Whether great inequalities of private fortune be favourable to the accumulation of national wealth." By J. A. Kendall, of Plymouth, and T. G. Worcester, of Hollis, N. H.
5. Oration in latin—"Cicero de republica." By J. T. Woodbury, of Francistown, N. H.
6. A conference—"The ruins of Thebes, Babylon, Persepolis, and Palmyra." By F. Bronson, of New-York; W. S. Emerson, of Kennebunk; E. T. Tayloe, of Washington, D. C. and G. Wells, of Boston.
7. A colloquial Discussion—"On the evils of superstition and scepticism." By L. Fletcher, of Lancaster, and J. Preston, of New-Ipswich, N. H.
8. A forensic disputation—"Whether in point of morality, the truth be a justification of an alleged libel on private character." By A. Bigelow, of Boylston, and W. P. Lunt, of Dorchester.
9. An English oration—On "Improvement." By T. W. Dorr, of Providence, R. I.
10. A deliberate discussion—"The present invasion of Spain." By P. S. Denny, of Scituate, and J. Wright, of Westford.
11. A dissertation—"Causes of the superiority of character in modern Europe." By D. Weld, of Boston.
12. An oration in English—"Genius as affected by moral feeling." By G. Ripley, of Greenfield.

Exercises of candidates for the Degree of Master of Arts.

1. Oration in English—"The praises of plain eloquence." By W. G. Read, of Savannah.
2. A valedictory oration in latin. By A. Young, of Boston.

Candidates for the Degree of Bachelor of Arts.

J. Bachelor, A. Bigelow, F. Bronson, H. A. Bruce, W. L. Chaplin, E. D. Child, A. Choate, W. B. Davis, H. S. Denny, T. W. Dorr, W. S. Emerson, L. Fletcher, T. Gray, J. A. Kendall, D. P. King, P. M. Kollock, W. A. L. Elwyn, G. Leonard, G. W. Livermore, W. P. Hart, J. Marsh, S. Moody, C. Perry, J. Preston, W. G. Prince, G. Ripley, S. H. Stearns, B. Swett, E. T. Tayloe, A. A. Watson, S. Wells, D. Weld, G. Wells, J. T. Woodbury, T. G. Worcester, and J. Wright.

The degree of Master of Arts was conferred, in course, on 44 young gentlemen—the degree of Doctor in Medicine on 9—and the degree of Bachelor of Laws on 2.

The honorary degree of LL. D. was conferred on His Excellency William Eustis, Hon. Dudley Atkins Tyng, Hon. George Bliss.

Of D. D. on Rev. Charles Lowell, of Boston, Professor Stuart of Andover.

M. D. on Doctors John Bartlett, of Roxbury, Nathaniel Miller, of Brookline, and William Whittredge, of Tiverton, R. I.

Boylston Prizes.

The declamation for the Boylston prizes took place at Cambridge on Thursday. The successful competitors were as follows:

Lilbourne B. Drane, of Washington, D. C. and Lucius V. Hubbard, of Chester Vt. first prize, *fifteen dollars.*

William Newhall, of Boston, Christopher T. Thayer, of Lancaster, and John G. North, of Charleston, S. C. second prize, *ten dollars.*

THE PRESIDENCY.—At a time when the *People* begin to look among *themselves* for a fit person to fill the exalted office, to exercise the constitutional powers, and to discharge the important duties of the Presidency of our country—and at a time too, when politicians of every age, of every station, of every degree of knowledge and experience, from three feet high to full grown manhood, and from *A B C* to the proudest days of *Greece* and *Rome*, are found shedding their their light through the newspapers, upon this subject, and pressing the claims of the respective favourite candidates, with all that zeal and ardour, which personal, geographical, or political feelings can excite, we have thought that the following little summary of the powers and duties constitutionally vested in, and imposed upon the President, might be of some service to such as may not have an opportunity, or the inclination to examine the constitution itself, in determining how far corresponding qualifications to discharge the different duties, exist in the several candidates.

Powers.

1. To command, in chief, the army and navy; and when in actual service the state militia.
2. To make treaties, with the concurrence of two thirds of the senators present.
3. To nominate, and, with the advice of the senate, appoint ambassadors, and other public ministers. Consuls. Judges of the supreme court. Other officers, created by law, and whose appointments, are not otherwise provided for.
4. To fill vacancies in the recess of the senate.
5. To give a qualified negative on bills and resolutions of congress.
6. To reprieve and pardon offences against the U. S.
7. To convene congress or the senate, on extraordinary occasions.
8. To adjourn congress to any day he may think proper if the two houses disagree on adjournment.

Duties.

1. To give congress information on the state of the union, from time to time.
2. To reccommend to congress measures judged necessary and expedient.
3. To receive ambassadors, and other public ministers.
4. To commission all officers of the U. S.
5. To take care that the laws be faithfully exencted.

HEALTH OF NEW YORK.—The New York Board of Health, in an address to the citizens, on Friday last, declare their belief that not a single case of yellow or malignant fever exists in that city, every part of which, they state, enjoys an almost unprecedented share of good health for this season of the year.

Deaths in Philadelphia the last week—112—of Fevers, 26–Cholera Morbus, 15–Adults, 46–Children, 66.

Deaths in New-York, 104—of Cholera Morbus, 4—Infantile Flux, 16—Fevers, 7–Adults, 42–Children, 62.

MR ADAMS, Secretary of State, is on a visit to his father's in Quincy.

Chancellor KENT, of New York, and Governor Miller, of Arkansas, are now on a visit in this city.

MR CALHOUN, Secretary of War, has been mentioned as likely to succeed Mr Gallatin, as Minister to France; Mr Wirt, Attorney General of the United States, Mr Brown, senator from Louisiana, and Mr Gaillard, from South Carolina, have likewise been mentioned.

SECRETARY OF THE NAVY.—Hon. Samuel L. Southard has received his official appointment to this office, and will soon enter on its duties.

AMERICAN DUCK.—The navy of the United States, is now supplied, wholly with American Duck, from Paterson, N. J and Salem, Mass. the quality of which is said to be superior to any imported from Russia.

GLOBE FACTORY.—There is at Albany a globe factory, under the superintendence of gentlemen of the name of Wilson. It is stated that they manufacture this article in all respects equal, and in some points superior to any manufactured in England.

NATURAL CURIOSITY.—On Thursday the 14th inst. two very large fish were seen off the cape of Delaware, and ten boats manned with forty persons, went in pursuit; after much exertion they succeeded in taking them, when they proved to be what are commonly called *Devil Fish;* a male the smaller of the two, was skinned, and the skin sent to New-York. A vessel was chartered to bring the female to Philadelphia entire.

This enormus fish weighed when caught *three thousand pounds*, and measures twelve feet in length and fifteen in breadth. *Delaware Watchman.*

The estimate of taxable property in the town of Providence, by the state's committee, amounts to nearly $9,000,000. The highest estimate of any other town in R. I. is less than $2,000,000.

INTERNAL IMPROVEMENT.—The inhabitants of Upper Canada have resolved upon the magnificent project of uniting the two great lakes of Erie and Ontario, through the medium of the Chippewa and Grand Rivers, upon the Niagara frontier, and Twelve Mile Creek on Lake Ontario. By this route the great Niagara Falls will be avoided, and a free and ready communication established between these two great inland seas. The whole distance from the two points of communication is only 27 miles, and the expense estimated at £25,000. Books will be immediately opened for subscriptions at $25 each share.—*Har. Gaz.*

Great Britain is cut by about 3,000 miles of canal navigation, and traversed in every direction by about 138,000 miles of road.

We understand that Mr Ebenezer Baker, of Barnstable, has been chosen County Treasurer, in the room of David Crocker, Esq. who has been appointed sheriff.

Governor Cass, of Michigan, has concluded a contract between the United States, and the Moravian society and Indians, for a large tract of land lying near the Tuscarora, which will soon be offered for sale.

IMPORTANT ARRIVAL.—Letters from Laguira, received at Philadelphia, announce the safe arrival of the ship Goode Hoepe, of 1200 tons, and 34 guns, (24 long 24 pounders and 10 carronades,) and laden with military clothing, stores, arms, and munitions of all kinds, for the Colombian government; the whole valued at upwards of one million of dollars. Upwards of 400,000 being insured upon the cargo in this country.

A valuable French East Indiaman, the Penelope, upon which $400,000 were insured, has been lost in ascending the river at Bourdeaux.

FOREIGN NEWS.

The late accounts from Spain are of so contradictory a character, that it is difficult to form any satisfactory idea of the exact state of things, though there is much reason to fear that the cause of the Constitutionalists must yield for the present to the force of circumstances.

The following, which is the latest news from Europe is from the Daily Advertiser of this morning:

LATEST FROM EUROPE.

By the ship Emerald, Capt. Fox, which arrived at this port last evening, in 32 days from Liverpool, we have received London papers to July 23, and Liverpool to the 25th. We have time to make but a short note of their contents. Parliament was prorogued on the 19 to the 30th of September. The speech was read by the Lord Chancellor.

The guardianship of the King of England over the person and dominions of the Duke of Brunswick, will terminate on the 30th of October next, when the Duke, on completing his 20th year will assume the reins of government.

The King and Queen of Denmark, in the beginning of July made a visit of five or six days to Hamburgh.

The accounts from France and Spain are two days later than those furnished by the arrival at New-York from Havre, and they embrace events of some importance. The report that General Morillo joined his forces with those of the French Gen. Bourck is confirmed. A letter from Morillo to Quiroga, and the answer of the latter are published. Also a long proclamation by the former. The Spanish Gen. Villa Campa has been displaced from the command of the 2nd army, for expressing opinions of the dispositions of the people similar to those given by the Count d'Abisbal, and is succeeded by Gen. Zayas. The report that Saarfield had given himself up to the French is officially confirmed.

The French troops were marching towards Corunna, which place it is said, they were about to besiege.—Gen. Wilson, who has received the commission of Lt. General, would remain and assist Quiroga in the defence of the place. There has been a report that Gen. Mina was dead, but the report was contradicted.

TO CORRESPONDENTS.—*'I. G.' is thanked for his communication; but it is apprehended that its publication would be liable to objection.*

It is stated in the last Haverhill Gazette, that the article on Religious Inquiry, to which we alluded in our last, was sent to that paper in manuscript, from an anonymous source, and that this was the cause of the apparent injustice of inserting it without credit.

The favour of 'A. B.' was thankfully received, and will be inserted.

ORDINATIONS.

In Poughkeepsie, N. Y. on the 7th inst. Rev. Rufus Babcock, late a tutor in Columbian college.

In Wrentham, Mass. on Wednesday last, the Rev. Moses Thacher, over the Second Congregational church and society in that place. The introductory prayer was offered by the Rev. Mr. Howe, of Hopkinton; sermon by Rev. Mr Thompson, of Rehoboth;—consecrating prayer by the Rev. Mr Fiske, of the first church; charge by the Rev. Dr Emmons, of Franklin; Right Hand of Fellowship by Rev. Mr. Reed of Troy; and concluding prayer by Rev. Dr Park, of Brown University.

On the 5th inst. in the city of New-York, the Rev. George W. Doane, was admitted to the order of Priests, and Mr Cornelius R. Duffie, to the order of Deacons by bishop Hobart.

MARRIED,

In Plymouth, Mr Sylvanus Bramhall, of Quincy, to Miss Mary W. Atwood.

In this city, on Sunday evening last, Mr Thomas Sinclair to Miss Mary Acres.

In Portsmouth, Mr Stephen H. Simes, to Miss Sarah Yeaton.

In Abington, Dr John S. Champney, of East Bridgewater, to Miss Sally Hobart, of the former place

DIED,

In South Bridgewater, Mr Ezra Forbes, aged 72—Mr Amos Witherell, aged 84.

In Natick, Dea. Oliver Bacon, aged 29.

Drowned—At Cape Fear, by the upsetting of a sail-boat, Mr H. Roby, Jr. merchant, of Wiscasset.

In Portland, Capt. Thomas Robinson, aged 46.

In Lenox, Mass. Mrs Lewis, relict of the late Medah L. aged *one hundred and eight.*

In Portsmouth, N. H. Mrs Ann, widow of the late Mr John Hadley, aged 60.

In this city, Mrs Eliza Bridge, aged 35.—Mr James Shepard—David Sawyer, son of Mr Ezekiel Cushing—Harriot Sawyer, youngest child of George S. Goddard, aged 17 mo.—Violet, aged 84, many years a faithful servant in the family of Wm. Parsons, Esq.

On Wednesday morning last, Mary, second daughter of Samuel Brewer, aged 22.

PROPOSALS will be received, until the 15th day of September next, for building the TWELFTH CONGREGATIONAL CHURCH, on South Allen street, near the Massachusetts General Hospital, in this city.

The Church is to be of brick, 37 by 77 feet, and 32 feet high, to have three galleries, 126 pews on ground floor, and ranges of free seats.

Sealed proposals will be received for erecting said Church complete; also separate proposals for *Carpenter's* work and *Mason's* work,

Drawing and specifications of the work will be exhibited at No. 93 Court-street by Alexander Parris, Architect, and all necessary information will be there given.

Ample bondsmen will be required, and the terms of payment will be satisfactory. The church is to be finished by the 1st day of June, 1824.

LEWIS TAPPAN,
GEORGE BOND,
JONATHAN LORING.

August 29.

FOR the accommodation of those who preserve their files of the REGISTER, arrangements have been made with a bookbinder for having them bound at a reasonable price. Files of single volumes, left at this office, will be neatly bound for 87 cents,—or two volumes will be bound in one, for one dollar.—New subscribers wishing to begin with the present volume can be supplied with the back numbers.

JUST published, and for sale at this office, "WAR, a poem, in three parts. By Samuel Webber, M.D."

FOR sale at this office,
BARROW'S Sermons, in 5 vols. Eng. ed. (1 set.)
HOOKER'S Ecclesiastical Polity, 3 vols.
WAKE'S Translation of the Genuine Epistles of the Apostolical Fathers.

RELIGIOUS TRACTS.

FOR sale at the office of the CHRISTIAN REGISTER, the following valuable religious Tracts:

OBJECTIONS TO UNITARIAN CHRISTIANITY CONSIDERED—*second edition*—3 cts. single, 31 cts. per doz. $2 per hund.

EXTRACTS from the writings of Dr Watts, relating to the Trinity, and in favour of Christian Candour and Religious Inquiry. 2 dolls. per hundred.

REMARKS addressed to the conscientious of all denominations on the subject of praying for one another. 2 dolls. per hundred.

ESSAY on the Nature and Discipline of a Christian church. By Richard Wright. 2 dolls. per hundred.

REMARKS on the Miraculous character of our Lord, by a BEREAN LAYMAN—12 1-2 cents.

REV. MR. LOWELL'S SERMON at the Ordination of Rev. R. M. Hodges—12 1-2 cents.

THREE IMPORTANT QUESTIONS ANSWERED, relative to the Christian Name, Character, and Hopes, by Rev. H. Ware, third edition.

ALSO,

An assortment of the Tracts of the *Publishing Fund*, including,

ABSTRACT of SACRED HISTORY, being the *first part* of the Geneva Catechism—8 cents.

QUESTIONS and ANSWERS upon the Truths of the *Christian Religion*, being the *second part*, of the Geneva Catechism—8 cents.

POETRY.

THE TORCH OF LIBERTY.

By Thomas Moore.

I saw it all in Fancy's glass—
Herself the fair, the wild magician,
That bid this splendid day-dream pass,
And nam'd each gliding apparition.

'Twas like a torch-race—such as they
Of Greece performed, in ages gone,
When the fleet youths, in long array,
Passed the bright torch triumphant on.

I saw the expectant nations stand,
To catch the coming flame in turn—
I saw, from ready hand to hand,
The clear, but struggling glory burn.

And oh! their joy, as it came near,
'Twas in itself a joy to see—
While Fancy whisper'd in my ear,
"That torch they pass is Liberty!"

And each as they received the flame,
Lighted his altar with its ray,
Then, smiling to the next who came,
Speeded it on its sparkling way.

From Albion first, whose ancient shrine
Was furnish'd with the fire already,
Columbia caught the spark divine,
And lit a *flame* like Albion's steady.

The splendid gift then Gallia took
And, like a wild Bacchante, raising
The brand aloft, its sparkles shook,
As she would set the world a blazing.

And when she fired her altar, high
It flash'd into the redd'ning air
So fierce, that Albion, who stood nigh,
Shrunk, almost blinded by the glare!

Next, Spain,—so new was light to her,—
Leap'd at the torch—but, ere the spark
She flung upon her shrine could stir,
'Twas quench'd—and all again was dark

Yet, no—not quench'd—a treasure, worth
So much to mortals, rarely dies—
Again her living light look'd forth,
And shone, a beacon, in all eyes.

Who next received the flame? alas
Unworthy Naples—shame of shames,
That ever through such hands thould pass
That brightest of all earthly flames!

Scarce had her fingers touch'd the torch,
When frighted by the sparks it shed,
Nor waiting e'en to feel the scorch,
She dropp'd it to the earth—and fled.

And fall'n it might have long remain'd,
But Greece, who saw her moment now,
Caught up the prize, though prostrate, stained,
And wav'd it round her beauteous brow.

And Fancy bid me mark where, o'er
Her altar as its flame ascended,
Fair laurel'd spirits seem'd to soar,
Who thus in songs their voices blended.

"Shine, shine for ever, glorious flame,
Divinest gift of God to men!
From Greece thy earliest splendour came,
To Greece thy ray returns again.

"Take, Freedom, take thy radiant round,
When dimm'd, revive; when lost, return;
Till not a shrine through earth be found,
On which thy glories shall not burn!"

LINES

Addressed to a lovely infant, expiring in its father's arms.

Go, gentle spirit, haste away,
From painful scenes of sin and woe,
Of sickness, sorrow, and decay,
To realms of joy, unknown below.

Dear, lovely babe, thy parent's heart
Would still detain thee lingering here;
But Jesus calls thee to depart;
His friendly summons thou must hear.

"Let little children come to me,
"Forbid them not;" the Saviour cried;
"Like these must every mortal be,
Who would with me abide."

O happy soul! unstained with sin,
In robes of innocence arrayed,
Thy heavenly joys will soon begin,
No more with cares or griefs allayed.

Christian Disciple.

EPITAPH ON A POOR, BUT HONEST MAN.

Stop, reader, here, and deign to look
On one without a name
Ne'er entered in the ample book
Of fortune or of fame.

Studious of peace, he hated strife;
Meek virtues filled his breast;
His coat of arms—"a spotless life"—
"An honest heart"—his crest.

Quartered within was innocence;
And thus his motto ran:—
"A conscience void of all offence
Before both God and man."

And in the last, great day, though pride
Now scorns his pedigree,
Thousands shall wish they'd been allied
To this great family.

MISCELLANY.

THE SABBATH.

The appointment of one day in seven as a day of rest from the cares and business of life, has been frequently admitted by the greatest statesmen and philosophers as a measure of profound political wisdom. Man is so constituted, that the uninterrupted pressure of care or business weakens and deranges his physical and intellectual powers, brings on numerous infirmities and diseases, and when carried beyond a certain point, tends invariably to insanity and suicide. The Sabbath presents a natural barrier against this train of evils. It calls upon us to banish, for a time, those subjects which are most apt to prey upon our spirits, and requires us to lift our contemplations from the objects of time and sense, to those of an eternal and invisible world. It is our firm belief, that the man who has obtained that controul over his mind, which is implied in this complete and habitual diversion of his thoughts from worldly objects to those of a divine and spiritual nature, has in this habit a surer resource against insanity than he can acquire in any other way. We believe also, on the other hand, that many cases of suicide can be distinctly traced to a neglect of proper observance of this sacred institution.

But the advantages of the Sabbath are not of a negative nature. The proper observance of this day produces a state of mind emphatically healthy and vigorous, and qualifies us to discharge with proper energy and with a pleasant temper, all the duties which devolve upon us in the course of the week. The learned and devout Chief Justice Hale of England, remarks respecting himself, "I have found, by a strict and diligent observation, that a due observance of the duty of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me. And, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments; so that I could easily make an estimate of my successes in my own secular employmnts of the week following, by the manner of observing this day; and this," he adds, "I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

NEWSPAPERS.

Newspapers are things that can be dispensed with—as costing money that might be saved. So is the schooling of our children—so indeed are nine tenths of what it costs us to live. Almost any man might lay up money every year, if he would live on bread and water, and clothe himself in the cheapest manner he could; but what of that? Who would live like a brute, and die like a beggar, for the mere pleasure of saving money which he cannot carry hence with him—though like a dead weight it may hang upon his soul at the last moment of his mortal existence! there are few such—five or ten in a million; and how wretched are they. Most men, sensible that they must die, are disposed to enjoy a little of the fruits of their labour; and nothing is perhaps more necessary to the enjoyment of society, or self-satisfaction in retirement, than a well-informed & virtuous mind. It gives a zest to all things in prosperity, and is the best resource in adversity.

Newspapers, though not always conducted with talents and respectability, are the best possible channels for obtaining an acquaintance with the affairs of the world, and to implant desires in the hearts of youth for more solid reading, as they go on to maturity. In truth, they are the great engine that moves the moral and political world, and are infinitely powerful to establish the character of a people, as well as to preserve their liberties; and cannot be so easily dispensed with as some persons believe—unless, indeed, we think the trouble of self-government is too great, and agree to transfer the power of the state to the few that are ready to use it for their own advantage. But this cannot be the will of the people of the United States; yet observing, however, the too general repugnance to reading, that (though it prevails less with us than in any other country) it is the duty of those who feel the pleasure and profit of it, to smooth the way to it, and afford every facility, that light and knowledge may be diffused. "An armed people and unarmed magistracy," said Dickinson, "is the best guarantee of freedom." And while the body of the people read, reason, and reflect—while the press is free and liberally supported, the sword of the magistracy is pointless, except it is directed to execute the will of the people. How important, then, is it, that that will should result from an enlightened mind! *Niles' Register.*

AN INNHOLDER A SUCCESSFUL PREACHER.

Mr A—— was a speculator in lands, and sold a farm to Mr B——, who was an active, industrious young man, but in the habit of making too free use of ardent spirits. He settled upon the land, and was much engaged in getting out lumber to pay for it. While on his way with his team from the lot to the wharf, he would never forget to stop at Mr C——'s tavern, and take what he would call a good drink of grog. The habit of excessive drinking grew upon him, until he was frequently seen intoxicated. At length Mr A. had occasion to call at the same inn. The landlord observed to him B. will never pay you for your land; he is growing very intemperate. I know that, said Mr A, but he is a good fellow to work, and when he has cleared up the land, and made all the *betterments* he can, I mean to take the farm back again. Soon after this Mr B. came in as usual for his grog. The innholder related the conversation, which had passed between him and Mr A. This proved a powerful sermon. B. listened with attention, received the mug with a trembling hand, and said that should be the last spirit he would ever drink. He was reformed, paid his debts, and is now living in the rational enjoyment of the good things of this life, and in the bosom of a happy family. Ye, who are labouring hard to pay for your land, be entreated to learn from this incident an important lesson of instruction.

LONGEVITY.

The following interesting and useful article on Longevity is from the eighth number of the "Historical and Miscellaneous Collections;" a highly valuable work, published by Jacob B. Moore, Esq. of Concord, N. H.

Of all the complaints made by man against the order of nature and the constitution of the world, there are but few that have been more general than those respecting the *brevity of human life.* In all ages of the world, except the antedeluvian, of which we know but little, men have exclaimed that *their days have been few and evil.*—Though they have discovered strong attachments to life, and much anxiety to prolong it, they have neglected the means requisite to attain the object. Of the vast number of books annually printed, more have been written for the purpose of teaching the art to *destroy*, than to preserve life. It is a subject of regret, that we are not better furnished with more of the biography of those who have lived to extreme old age, particularly in relation to their parentage, diet, regimen, exercise, and occupation. A work of this kind, well executed and extending to the great variety of cases which have occurred, would enable us to ascertain the principal causes which have contributed to long life.

In the course of my reading for several years, I have noted the name, residence, and age of old persons who have died in the United States. My list as to the *number* is incomplete, and for want of information will always remain so. It includes only those who were ninety years of age and upwards; the whole number is 2080, one of whom lived to the advanced age of 150 years. Of this number, 1023 were men, and 1057 women. The smallest number died in the months of May, June and August, but the greatest number in January, February and March—in January nearly four times as many as in June.

I do not possess a sufficient number of facts to state with precision the various causes which promote or retard longevity. I will, however, express some facts and my opinion upon some of them, and leave the subject to those whose profession and business is more intimately connected with it.

Long life does not depend upon any particular climate or region of the globe, though some are more favorable to it than others. The human constitution is adapted to all climates; and instances of longevity have occurred in every country where men have lived. In this respect man is unlike some other species of animals, who can live only in particular latitudes.

Men usually live longer in the country than the city. The air, exercise and modes of living in the country are better suited to their nature, than in cities crowded with a dense population. Of the instances of longevity which I have met with, particularly those who have lived more than a century, a *large majority* of them removed from the place of their nativity and lived in other places.

Longevity is in a great measure *hereditary.* Healthy, long-lived parents would, I think, usually transmit long life to their children, if they would avoid gross errors. To this rule there are but very few exceptions; and I could cite numerous cases in support of it. I will mention only two that have occurred within my own knowledge. The one is that of a man who had twelve children by one wife: the ages of all his children, though one of them is still living, averages more than seventy-three years. The other is a family of seven children, one of whom is also alive, whose average age exceeds eighty years. But as to the children of unhealthy parents, I have known three successive generations descended from one family, whose age was less than thirty-four years.

Early rising contributes much to long life; many of those who lived long practised it, and found the morning air invigorating and healthy. Early rising not only tends to protract the number of our years, but it increases the length of each: for every hour we sleep more than is necessary is so much time deducted from the year, and, in fact, is worse than lost.

Labor and exercise have a natural tendency to prolong human life. Man was formed for action; and much of his happiness consists in performing it. He that is inured to robust exercise and the inclemency of the seasons, imparts vigor and health to his constitution. It is in this class of people that by far the greatest number of aged people are found. Few men who spend their time in ease and indolence live to old age, whilst many who perform much labor, bear great fatigue, and suffer many hardships and deprivations, live long; but severe fatigue *in early life* too often subjects man to premature disease and death.

The ills of poverty are less fatal to human life than the dainties and luxury of wealth. There are more of the poor than of the rich, in proportion to their respective numbers, who live to be old.

Temperance has a natural and powerful tendency to prolong the life of man. An immoderate use of ardent and vinous liquors extinguishes life; but small potions of it taken at particular times and seasons is a cordial, which imparts new life and vigor to the system. Early intemperance usually terminates in death before the man is fifty; and, indeed, excessive pleasures of every kind in early life are peculiarly fatal. Hard-drinkers, though they commence the practice in middle-life seldom attain old age; the few instances, that have existed to the contrary, but serve to prove the truth of the remark.

Temperance in diet and regimen is necessary to preserve long life. Plain, homely repasts, ate only when appetite and hunger dictates, are vastly preferable to all others. I have known gluttons exclaim with horror and indignation against drunkards and tipplers; and yet gluttony is as fatal to life as inebriety. The victims of gluttony are more numerous than people imagine; and it is an evil which those who wish for long life should studiously avoid. Gluttons live for the sake of eating—and their "belly is their god."

An easy, mild, and quiet temper prolongs life; but a peevish, fretful, and irritable disposition destroys it. Many who have exceeded the usual term of human life, were remarkable for the mildness of their temper.

Men of all professions, and of most, though not of all occupations, have lived long. The neglect of exercise is, perhaps, the greatest error which sedentary persons commit. It should be an object with them not only to increase their exercise, but to devise such as will directly promote their own interest and that of others. They would then have more than one motive to perform it, and of course would do it more effectually. Those whose time is devoted to labor on lead, tin, and some other minerals are of all occupations engaged in that the most favorable to health and long life.

Of literary and professional men, merchants, manufacturers, and mechanics, there appear to be fewer, in proportion to their relative numbers, who have attained longevity, than of the other classes in society.

For most of the diseases to which human nature is incident, the herbs and roots of our country afford a safer and more efficient remedy, than the drugs of the apothecary. Many of those who lived longest were least acquainted with physicians; nature and time, good nursing and attention, relieved them from their complaints. But those who convert their bodies into *medicine chests*, seldom enjoy health, or live to old age. Cincinnatus.

THE SYRIAN CHRISTIANS.

I have visited eight churches, and scarcely believe sometimes that I am in the land of the Hindoos; only that I now and then see a Hindoo temple on the banks of the river. I observed that the bells of most of the churches are within the building, and not in a tower. The reason, they said, was this. When a Hindoo temple happens to be near a church, the Hindoos do not like to have the bell sound loud, for they say it frightens their god. I perceive that the Syrian Christians assimilate much to the Hindoos in the practice of frequent ablutions for health and cleanliness, and in the use of vegetables and light food.

I attended divine service on the Sabbath.—Their liturgy is that which was formerly used in the churches of the patriarch of Antioch.—During the prayers, there were intervals of silence; the priest praying in a low voice, and every man praying for himself. These silent intervals add much to the solemnity and appearance of devotion. They use incense in the churches; it grows in the woods around them, and contributes much, they say, to health, and to the warmth and comfort of the church during the cold and rainy season of the year. At the conclusion of the service, a ceremony takes place, which pleased me much. The priest (or bishop, if he be present) comes forward, and all the people pass by him as they go out, receiving his benediction individually. If any has been guilty of any immorality, he does not receive the blessing; and this in their primitive and patriarchal state, is accounted a severe punishment.

The doctrines of the Syrian Christians are few in number, but pure, and agree in essential points with those of the Church of England; so that, although the body of the church appears to be ignorant, and formal, and dead, there are individuals who are alive to righteousness, who are distinguished from the rest by their purity of life, and are sometimes censured for too rigid a piety.

The following is a chronological list of the various wars between England and France during the last seven centuries:

Date.	*Duration.*	*Date.*	*Duration*
1141	1 year	1627	2
1161	25	1666	1
1224	9	1689	10
1254	5	1702	11
1339	21	1744	4
1368	52	1756	7
1422	49	1786	7
1492	1 month	1793	9
1512	2	1803	11
1521	6	1818	14
1549	1		
1557	2	700 years.	266 yrs. of war
1562	2		

Those who, from practical knowledge, are enabled to compute the numbers who fell in every year, state that they would, in the aggregate, amount to no less than 26,000,000 of mankind, if 10,000 may be taken as the fair average for every year!

CHRISTIAN REGISTER:
Printed every Friday evening, at No. 4, Spear's Buildings, *Congress-Street*, for the editor, by
JOHN B. RUSSELL.
Terms—Two dollars and fifty cents, if paid in advance, or three dollars payable in six months.